616 (social), for a man only goes to his liff when the other two types fail him. Thus we see individuals or groups, when they are helpless, calling for their liffs in defense of their rights or taking refuge with them when, conquered or routed, they abandon their own hearths.

● 61 621 Tribes and their clans, and jma'ths and their kin groups or dharfiqin are generally divided into two balanced, symmetrical and mutually hostile parties; and it is in such an equilibrium that we find the strength of each group, no matter how insignificant that group may appear, and the weakness of the whole tribe, which is only welded together if threatened from outside.

616 619 621 623 In essence, in the tribe of the Aith Waryaghar, the innumerable feuds between jma'ths are reduced to two parties, within each council, whose quarrel, perhaps rather than for hegemony, is a dispute of interests. But, in discussing parties, let us rid ourselves of the 642 795 notions which these have for Europeans, either in forms of government or in religion. In such simple questions, Republic[28] and Islam have been in agreement for a long time. The Rifian states were religious republics governed by laymen, we might say. Well and good: above and 616 beyond these quarrels and ferocious feuds, the Aith Waryaghar knew how to ally themselves, absolutely independently of these, to other groups, indicating that the motive forces which underlay each class of alli- 619 ance were different[29]. Thus we see, for example, how the five khmas (sing. khums) of the Aith Waryaghar were allied or opposed to each other, and how they constituted two mutually hostile bands; the Aith 'Adhiya, Aith 'Ari and Aith 'Abd Allah on one side, and the rest on the other[30]. In my opinion, these two bands represent the most obvious